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TEN YEARS UNIVERSAL DECLARATION OF HUMAN RIGHTS

Address by Philip M. Klutznick, president of B'Nai B'rith to the 16th Congress of the IARF

On December 10, 1948, the General Assembly of the United Nations proclaimed the Universal Declaration of Human Rights. This year marks the tenth anniversary of this auspicious act.
The immortal document consists of a preamble of seven "whereas" clauses and thirty articles. Thirteen of these articles have as many as four separate parts. Basic to the whole concept of this paper is the very first "whereas".
It reads as follows:

> Whereas, recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world...

Typical of the thirty articles and their subdivisions is Article 1, which reads:

> All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Among the articles, specific rights are categorically stated, such as:

> Article 20: (1) Everyone has the right of freedom of peaceful assembly and association. (2) No one may be compelled to belong to an association.

Truly, this is a remarkable paper breathing a magnificent spirit of brotherhood and specifying in great detail rights and duties of a comprehensive character. It is equally, if not more remarkable, that such a document, after travail and difficulty, secured the required votes of the General Assembly to become imbedded into the history and character of the United Nations.

From that day to this, the road toward the acceptance of covenants to give more flesh and bones to these rights has been hesitant and testy. Some have ventured the estimate that at the current pace, another fifteen or sixteen years will pass before the U.N. would adopt, if ever, covenants covering the areas contemplated by the Universal Declaration of Human Rights.

It serves no purpose in this forum to place blame for this unfortunate delay. Whether the shift of position of my own government in 1953 provoked more havoc than the obvious absence of common criteria; or whether the cynical participation in drafting covenants on the part of certain nations that have no intention to adhere to them, or the question itself of the need for covenants, have in part or together made mockery of the hopes engendered ten years ago is beside the point. At this time, when the whole world discusses human rights as never before, the majestic precincts of the United Nations are laboring at a snail's pace to produce that which the passage of time is already corroding before it is born.

Of equal significance is the distressing delay in the establishment of an international code of offences against the peace and security of mankind.

Paralleling all this is the reluctance of some, if not many, nations to support the creation of a permanent international criminal juris-- diction.

Less than a year ago, I sat as a member of my country's U.N. delegation to the Twelfth General Assembly. On behalf of the United States, I participated in some of the debates on these vital issues. In this role I am quite certain that I did not accelerate the achievement of the goals I speak about here today. The whole atmosphere of common mistrust makes the resolution of these vital issues a matter of inordinate difficulty at a time when, paradoxically, it is of most urgent necessity.

In the truly sacred halls of that great hope for peace, the United Nations, one finds little excitement or hurry about human rights covenants, international criminal jurisdictions, or offences against the peace and security of mankind. There is much excitement about every phase of the cold war, disarmament, nuclear fission and its effects, economic warfare, propaganda, and armed aggression. Not that these dynamic and volatile matters lack urgency. But no less urgent is the erection of guideposts, agreements and processes which

can get at the real business of human survival in dignity and in justice.

Perhaps it is understandable that statesmen and government officials give priority to those issues which contain the basic elements of exploding a world into conflagration. But the most distressing aspect of my service in the United Nations was to discover how few citizens and non-governmental agencies having consultative status with the U.N. give a high and pressing priority to the problems of human rights. True, the usual baker's dozen sat through long and confused debates, but none — and I say none — seemed to burn with the religious fervor which is the essence of the whole concept of human rights.

It may be that some are right in their view that it takes disarmament, halting nuclear tests, mutual inspection, control of propaganda, and the whole galaxy of glamorous proposals which hold the center of the stage, to bring peace to the world. Without detracting one iota from these essential exercises that engage our diplomats and statesmen, I must suggest that if all these things get done, until there is universal acceptance of the human rights enumerated ten years ago, accompanied by machinery of some kind to permit recognition and realization of these rights, peace and tranquility are a passing fancy and a transient will o' the wisp.

But the statesmen of the world cannot and will not accept this premise until people everywhere, and especially those in the so-called enlightened nations of the world, make this an order of first urgency. We need a new crusade that will dwarf the effort of ten years ago which gave birth to an immortal document. It needs the strongest voices of mankind, rallying people everywhere to give meaning to this document. Where better to begin such an effort than within the environs of an assembly concerned with religion and religious freedom.

The Universal Declaration of Human Rights only phrased into different words the lessons of the great religious faiths of our world. Whether they are the words of Christ, Isaiah, Confucius, Buddha or Mohammed, they all rest on one simple postulate – all men are entitled as a matter of right to the dignity of those created in the image of the Almighty whom so many of us call God. If the religious leadership of our world becomes the diplomats and statesmen, the politicians and military experts, who then will lead the people of the world to the only sound basis for peace – the recognition that all men are brothers and "being endowed with reason and conscience should act towards one another in a spirit of brotherhood"?

Ten years is both a short and a long time. It is short in terms of a retrospective glance of history – it is a long, long time to wait to

give depth and meaning to the simple precepts of human brotherhood. It is a long time to tolerate a continuing deterioration from that high, exalted moment attained at the striking of the Universal Declaration of the Rights of Man.

If this is a significant number, ten, its true meaning can only come from men everywhere getting a new strength and a new vision to make real the statements put in words again but a decade ago, but truly born with the first dawning of conscious humankind and the birth of the great religions.

In the meantime, there are certain natural rights and obligations which man possesses and owes. If they are meaningful to our existence, they can be exercised vigorously without documents and official sanctions. What natural rights all men possess without documents can die from atrophy if they remain unused. "Love thy neighbour" is a set of inert words *unless* we not only do not hate, but actively love our neighbour through acts and deeds.

No one can underestimate security needs in these fearsome days of outer space. But for free people such as we to win the race in this vital sector without liberating ourselves of the waste of "man's inhumanity to man" is to win a hollow prize. To defend freedom but not to have it is a fraudulent gesture; to reach the moon through science but to keep peoples enslaved is a fool's errand, which fools no one but ourselves.

The greatness of free men in the eyes of the world has been in the constant upward course of acts of realization of human values. This task must keep apace with the achievements of science. To do less is to dishonor our respective religious heritages and to destroy the capacity of good people to lead the world out of its self-imposed bondage to a new promised land of peace and tranquility.

In Memoriam

Dr. ALFRED HALL

Dr. Alfred Hall, who died on December 18, aged 85, leaves a great gap in the ranks of distinguished Unitarians.

His first ministry was at the Octagon Chapel, Norwich. After Norwich, where he was responsible for collecting funds for building the Martineau Hall, for which he made a nation wide appeal, he served at the Church of the Divine Unity, Newcastle-upon-Tyne, for ten years.

His longest and most important ministry was at Upper Chapel, Sheffield, from 1918 to 1939. Here he made an impact on the life of the city, being three times Lord Mayor's Chaplain, and serving on many committees in the Education and other services. During this ministry he was one of those responsible for the formation of the General Assembly in 1928, and was the preacher at the inaugural service at Manchester in 1929.

Following this came his election to the Presidency of the International Association for Religious Freedom, one of the busiest periods of a busy life, during which he travelled to America, receiving the degree of D.D. from Meadville Divinity School, and travelled several times to the Continent, visiting Holland, Czechoslovakia, Hungary and Roumania.

He retired from active ministry in 1949.

Now Alfred Hall's long and active life has drawn to a close.

We salute him in gratitude and homage. We remember his life, the fruitfulness of its length and the nobility of its end—— and we say, "Blessed be the name of God, for it is He who gave what He now takes away".

PROGRESS AND PROBLEMS AT CHICAGO.

(Reprint from 'The Unitarian Christian', Fall 1958, no. 1, Vol. 14)

"Today's Religions can meet the world's needs today". With this cheerful motto in mind the sixteenth congress of the IARF set out upon the course of their five-day program in Chicago this summer, starting August 9. By the second day, however, most of the delegates had probably forgotten this slogan (without even bothering to put a question mark at the end of it) and had turned their intellectual energies to the several specific questions at hand.

I would like to tackle a description of something which I feel is very significant – that is the *problems* which we encountered at Chicago, or, *in a sense,* how the conference failed. I must do this from my admittedly subjective viewpoint and use the first person singular. And let me add, that I can report these problems only because I am vastly convinced of the worth of the conference this past summer, and the great need for more conferences in time to come.

People who go to conferences are lifted for a few days out of the prison of their daily routine. They live in a new exciting world under the exhilarating pressure of high ideals and in the hope of making a brave resolution – either within themselves or as a public statement. Delegates come from a world where, by and large, they cannot control the forces around them. And so, in a sense, they hope at the conference to control this world through the manipulation of words – verbal symbols. In the few days that are set aside they hope to gain some intellectual and rational control over the stream of life that flows about them. And this ordening of life through the processes of reason is called "understanding".

The people who came to Chicago set for themselves the task of

rationally understanding each other's beliefs and religions. Towards this intellectual end they heard speeches from learned men and discussed ideas and problems among themselves. Perhaps what they did not realize was that they, among *themselves,* formed a religious and inter-religious community. They were not only thinking but actually living out the process of understanding. And, while they were talking about need for religious communication, they in their lives at the conference were beginning this very process of religious communication. Thus, I believe the real value of the conference lay not so much in the speakers and the panels, but in the conference *life* – the actual daily give and take in intellectual discussions, and also in the thousand pedestrian details of community living. In the context of lectures and life, I think two important conclusions may be drawn.

1. *There are differences, important differences between religions.*

One cannot gloss over these differences with the benign generalizations of the myth of universal religion. They are real – they are there. For instance, Zafrulla Khan, speaker for Islam, continually quoted the Koran in support of the religious beliefs which he propounded. His whole idea seemed to be "It's in the book". In this case the book was the Koran; we now know that not all the fundamentalists are within Christianity. Some people objected that Khan was not a true liberal. No, he is not. But he is what the Mohammedans would call a Mohammedan. And if we are to deal with the religion of Islam seriously, we must consider it in the light in which its adherents view it.

There has been a lot of easy eclecticism in vogue during these years, and if the Chicago Congress did any one thing, it should have pointed out the futility and unreality of religious syncretism. We have seen several "universal religions" floating around, and the fact is that these "religions" simply do not deal seriously with the religions they propose to unite. Their idea of making of several religions one religion is to take a bit from this faith and a bit from that – a symbol here and a symbol there – a rubric here and a rite there. At worst, these universal religions are an amalgamation of "golden rules" and other moral homilies.

But if one is going to select parts from various religions, we must ask by what standards one makes his selection. If a person chooses primarily those passages relating to social and moral duties, then he is primarily concerned with ethical behaviour. This, to him is religion, and the various world faiths are only grist for his particular mill. If a person selects only those statements relating to the existence and power of God, he is primarily a universal theist, and, again, the religions are only useful in buttressing his particular points

of view. If a person selects those statements and beliefs, emphasizing the depravity and incompleteness of man, then he is a fatalist first – a universalist religionist, second. By and large the "universal religions" which I have seen are more particular and narrow-minded than the religions which they hope to supersede.

The first step for a person who hopes for a uniting of the world's faiths, is to understand each religion thoroughly. And to do this he must begin with one religion, and I would think that the best religion to start with is the religion of our western culture, Christianity. We must avoid the charge of Emerson who said, "Thy charity abroad is spite at home". Unless a person can sympathetically understand the theology and worship of the Christian church, he has no chance of really understanding other religions. A person who denounces the Trinity as polytheism and nothing more, will be horrified by the pantheon of Hindu gods. A person who has no idea of the meaning of salvation through Jesus cannot possibly grasp the significance of the Buddha in Mahayana Buddhism. How can a person who quickly calls a communion service a blood feast understand the services of sacrifice which the Hindus and the Buddhists celebrate? The real point is that many people, admittedly not all, who profess an interest in universal religion, have no interest in the specific religions at all. They only wish to adorn their sect with the admirable slogan of being "universal". They are universal only in the sense that they hope the world will some day turn to them for salvation – and of course, here they are most unrealistic.

And so the people at Chicago found that there are differences between religions. The speaker for Buddhism was eloquent and charming, but I found some of his "mind over matter" beliefs uncomfortably close to the teachings of Mrs Eddy. The Christian Church has tried to avoid this sort of thinking with its doctrine of the Incarnation. Again, I enjoyed the warmth and power of Rabbi Freehof's words, but, although I have attended services for the Passover and bar-mitzwah, I never expect to be admitted to the religious community of Judaism. If we are to find our common ground, our likenesses, we must give equally serious attention to our differences.

2. There was a second discovery which I think we delegates made at Chicago. This was our finding the *real practical difficulties of communication between peoples of different cultures, and, thusly, religions.* I could hardly understand the words of the speakers for Hinduism and Islam. And yet, who am I, who cannot speak a word of Arabic or Hindi, to criticize these gentlemen for their imperfect English? The language barrier is real. The space barrier is another factor, super-sonic flight notwithstanding. There were several

hundred Americans present but only about 150 foreign delegates. The same situation may be reversed when the Congress is held in Europe or Asia – except that we will be the foreigners then. The simple problem of transportation is a terrific barrier to understanding. Only when we begin to live with one another, on a permanent basis, will we have to face the real need for synthesis and compromise. Community Church in New York is the only one I know where a significantly large foreign constituency makes this a real problem. There was also the barrier of knowledge. From many of the conversations I heard I felt that not too many delegates knew about religions other than Christianity. Perhaps, the conference helped us in discovering our ignorance, for, indeed, this is the beginning of knowledge.

If you should ask a delegate from the conference what he liked best about the summer gathering, he would probably say, "The people I met there". Here lies the key to the success of the Congress. It was in the community life, and not in the parade of intellectualizations, that the Congress really contributed to religious unity and understanding. For we know religions best, not through books and speeches, but through persons, individuals. Having met the genial emissaries of liberal Buddhism and Christianity in Japan, one could not help but want to know more about their church. The friendships with men like Hans Casparis or André Bouvier, or Jakob Amstutz, provide the motivation for knowing more about the Continental churches and the beliefs which they represent. When one has sat at several meals with the Imam of the Mosque in Woking, England, one is inevitably disposed to feel warmly towards, and to want to know more about this religion. And through these harbingers of good will and unity, one can find the stimulation of new ideas and hopes. It is in such a setting that religious unity is fostered.

On the last evening of the Congress we gathered together – Unitarian, Moslem, Jew, and all – in the sanctuary of the First Unitarian Church. There we listened to the reading of one another's sacred writings and to the music of one another's faith. Then we filed out, our candles lit from the light of all religions, and singing –

"Shine forth, O Light, that we may see
The meaning and the mystery".

Here is our real hope of unity – here in the Light that lights the different candles of all men. I suppose in this way we Unitarians believe in the ultimate Unity of God. And if there is no unity here, there is surely none elsewhere.

CARL R. SCOVEL

CHANGING OF THE GUARDS

G. Paul van Dam

At the Chicago Congress of the IARF, held last August, Mr. G. P. van Dam resigned from the office of Treasurer of the Association which he had held for 27 years. Some of us had known for several months he was desirous of giving up the office to which he had given such loyal and devoted service. We used every argument we could think of to persuade him to continue as Treasurer, not only because he was an expert in international finance, but also because he gave so much more to our work – the dedication of himself, his keenness, enthusiasm and devotion to the principles for which the Association stands and the work it is trying to do. His mind, clear and concise on world problems, overflowed with ideas which he poured into the common pool of our deliberations. His experience of the world and people, his insight into the moral, political and spiritual problems of our time, were always at our disposal. Never afraid to speak his mind, courageously and fearlessly, yet always generous of his knowledge and understanding, he was a warm-hearted Treasurer, a kindly man of utmost devotion, caring for the interests of those who work so hard for the Association for such meagre emolument.

We failed to persuade him to remain in office and had perforce to accept his resignation. Our regret was deep and profound. At

Chicago we made recognition of all that he had done for us by conferring upon him the only honour we have: Honorary Life Membership of the Association. This was our way of expressing our heartfelt thanks for years of service which cannot be measured in words. It is the fervent wish of all of us that he will continue to attend our Secretariat meetings and give us out of that broad, rich and full international mind of his, the fruits of his wide knowledge gained in the service of his country, abroad and at home.

H. STEWART CARTER

Our new Treasurer is Mr. R. J. Advocaat, who is the Director of an important bank at The Hague. He was born in 1921 in Menton (France), studied law at Leyden University where he took his degree in 1952. During his student days he was a member of the Board of the principal Leyden student organization and a staff-member of the Dutch Bureau of International Student Relations. He is an expert in the management of international financial matters.

A SHORT REMARK

Thirteen years have elapsed since the end of World War II, during which time the Executive Committee and the Secretariat of the IARF have endeavoured to reorganise the work of international relations among its member groups. During this period the IARF has organised six large meetings, one of them being held recently in USA, while the officers of the Association have visited nearly all the member groups.

What impressions have we gained during this period of time? What is first of all the difference between churchlife in America and Europe? In USA the churches are flourishing, while in Europe the spiritual and financial situation of the churches is precarious. It is possible, however, to see these differences in the same perspective. The uncertainty and mobility of our modern civilisation leads in one continent to a religious renewal, while on the European scene it leads to a distrust of the old authorities and traditions, especially of those which are embodied in the churches.

It is clear that in Europe theology, which in the XIXth century did so much to liberate the churches from out-worn ideas, has not the same power to conquer the new spiritual movements of this post-war era. The centre of the liberal movement of the moment does

not lie in the Universities and the theological work, but in the congregations and in the pastoral work of the ministers. We may say that the liberal churches, which for centuries have lived on the basis of the freedom of the individual, are not so much suffering from the change of climate as the old authoritarian churches, but their problem is more that the temper of our age with its extremism does not suit the liberal attitude, which is inclusive, tolerant and progressive.

While we in Europe suffer from the fact that our theological concepts are more or less out-dated and do not function in the daily life of the congregations, one has the impression that in the USA the ministers are working too without clear theological concepts and that the great time for theology is there still coming.

There has been a time in Europe when the problems and ideals of our movement were "hot news" and were discussed in public discussions. It seems here and there that this time may still lie ahead for American Protestantism. The problem of Europe is at the moment far more, whether our movement has any real spiritual *substance*. Was it a theological movement, living from national and intellectual discussions or is it a religious movement with a message, which on the one hand can stand against the critical objections of modern intellectuals, but which on the other hand is so steeped in meaning, in spirit, in faith and love, that it can free people from worry, anxiety, and suffering and give them an inspiration and a vision.

In U.S.A. and in Europe people are trying to renew the life of their movement. If our diagnosis is right, the renewal of the liberal movement is not so much a matter of organisational corrections – they may be necessary in some places – but the true renewal is something spiritual, something which gives a new impetus to the life of the congregations, which makes men new with confidence and which inspires to new theological work. I am sure that the realism of this XXth century will gradually drive out the "bourgeois" spirit of the XIXth. My only problem is whether we will be in time!

H. FABER

PICTURES OF SOME OF OUR NEW MEMBERGROUPS

The Evangelical Lutheran Church in Surinam.

The European colonists, who moved to the Northern coast of South America towards the end of the 17th and the beginning of the 18th century, were to a large extent Lutherans.

In 1741 they formed a Lutheran congregation in Paramaribo, the capital of Surinam, and called as their first pastor a certain Reverend Joh. Pfaff, who came over to them in the following year.

During the following years the Lutheran Congregation remained the Church of the European colonists and slaveowners. In the early letters inviting pastors to take up a position in Surinam a number of slaves were assigned to them.

However, times changed and slavery was abolished in 1863. As a result it became possible for more and more descendants of negroes to become members of the Lutheran Church.

At present the greater part of its members belong to the so-called creoles (descending from negroes and whites) but one also finds descendants of aboriginal Indians, Hindustanis, Indonesians and Chinese, a composition which gives a true picture of the present population of Surinam.

At the end of the last century it was for the greater part liberal pastors who came over from Holland and thus influenced those members of the congregation who were already of a liberal disposition. That the Surinamer is tolerant and undogmatic by disposition is possibly due to the fact that he has long been accustomed to mix with members of various races and faiths, as has been mentioned above. As a result the negro and thus also the creole negro inclines more to sentimental devotion than to dogmatic and speculative forms of devotion.

There is, nevertheless, at present in Surinam a Lutheran congregation numbering 5.000 members.

The congregation has a church building that dates from 1832.

The evening services are well attended and in particular also the Holy Communion services which are held twice a year. The churchgoers are then dressed in white, this also being the custom on Good Friday.

In Surinam white is the colour of mourning and also of the very long funeral processions.

Every first Sunday of the month baptism takes place at the morning service, 10 to 20 children being received monthly.
The profession to membership is taken yearly by approximately 50 young persons.
The number of children visiting the Sunday School is large, approx. 500 children divided into Westhill and Senior classes.
Exceptionally beautiful is the Sunday School's Christmas festival, when all the girls are dressed in white with red bows in their hair, and the boys also in white with red ties — a magnificent spectacle!
A real firtree cannot be obtained here, a good imitation is provided, and the songs are the same as in the cold countries, and also the stories. However, the children have difficulty with the stories about snow and ice.
The youth club, a children's choir, a club for young people, clubs for adults, and a church choir are all organized by the congregation.
There is also a home for the aged run by the Lutheran congregation, and this meets a very great need. In the field of care for the poor much work is being done.
The pastor of the congregation has to give many radio speeches over the three stations which Surinam possesses and thus has an opportunity to pass on the message of liberal protestantism to many more outside the congregation.
And there can be no doubt that Surinam also has a need for liberal Christianity.

Poland

On February 16, 1959, an old friend of the IARF, the Rev. Karol Grycz-Smilowski of Krakow, Poland, died in his 74th year. Shortly before his death he sent us a copy of his letter to the Unitarian Register:
Many thanks for the regular sending of the Register. As regards the article "Socinianism in Poland" and the words: "How did all this brilliance disappear", please read "A History of Unitarianism" by Earl Wilbur. There you will find the right answer. It was not the Polish nation, but a Swedish, Catholic line of rulers in Poland and the Jesuits who caused the catastrophy of the Polish Brethren, not so much by persecution, but by the total uprooting and expulsion of their families from Poland. This was the fatal blow, the decision being taken by the Sejm in Warsaw on June 10th, 1658.
There can take place a rebirth of great ideas. After 300 years we are observing a return of Polish Brethren to Poland. The Polish Academy of Sciences proclaimed this year as "The Year of the Polish Brethren". Already some years ago many Polish historians were discovering the "Arians", or Polish Brethren. Many books were written on this subject and this year still more will be

published. The Arians are universally celebrated as the most progressive and especially the most social movement.

As for myself – a Lutheran and later a Polish chaplain – I have long been interested in the Arians. In 1932 I resigned my Lutheran ministry and in 1934 I published a book, "From the Holy Land, a Faith for Today", completely in the Unitarian spirit. I was asked to continue with this work, so I founded "Free Religious Thought". In twelve quarterly and then sixmonthly issues I treated the main religious problems. It was quite successful. I sought and made contact with Unitarians abroad, was invited to the Oxford Conference in 1937 and then published "Kosmos – Religion – Humanität" in German. During the war I was arrested, escaped and returned to Krakow in 1945 and renewed the movement without any difficulty. But all my material resources had lost value and it was not possible to obtain greater help from abroad. So "Free Religious Thought" could not be published. Some months ago I persuaded the Rev. Kasimier Ptaszek, the leader of the Old-Catholic Community in Krakow, a convinced Unitarian, to become a member of the IARF and we resolved to celebrate the "Year of the Polish Brethren" by beginning again viribus unitis "Free Religious Thought". I also prepared a booklet "The Expulsion and Return of the Arians/Unitarians to Poland".

On June the 8th, 1958, we met together with the Old Catholics in my room (We Unitarians have no chapel or church here) to commemorate the 300th anniversary of the decree of June 10th, 1658.

You may well ask what have been the results of this work, and admittedly our success has been modest. About 150 members – but we are still beginning; it is missionary work, very difficult among the fanatical Roman Catholics with their strong church. The destruction and impoverishment of our country makes the work still more difficult. My old age (I am now 73) and illness are a great hindrance. The younger generation will continue the work. We are also hoping that we are not alone, that the Unitarian world will surely not forget that Poland was one of the centres of Unitarianism in the XVIIth century and that Poland is also of importance for the progress of mankind.

May mysterious Providence bless the work of all men of good will to find the right way to salvation.

† K. GRYCZ-SMILOWSKI

NEWS FROM THE MEMBERGROUPS

England

On the night of July 28th, 1944, Essex Hall, the headquarters of The General Assembly of Unitarian and Free Christian Churches was destroyed by a flying bomb. On the afternoon of October 25th 1958, the new Essex Hall was opened and dedicated in the presence of a representative gathering which included Dr. W. R. Matthews, the Dean of St. Pauls, the Rev. Copland Simmons, an ex-Moderator of the Free Church Federal Council, Commissioner Ebbs of the Salvation Army, Mr H. Reed, Clerk to the Yearly Meeting of the Society of Friends, the Rt. Rev. J. W. Dyer of the Non-subscribing Presbyterian Church of Ireland, Dr. E. W. Kuebler, President of the I.A.R.F. and Dr. Dana Greeley, President of the American Unitarian Association, all of whom spoke. Dr. H. Faber of the IARF Secretariat, Judge L. Brooks and Dr. W. Kring, completing the American delegation, were also present. The Rt. Hon. J. Chuter Ede, C.H., presided and Dr. Mortimer Rowe, Secretary of the Assembly at the time of the destruction, conducted a short dedicatory service. The opening ceremony was performed in absentia by Mr Ronald P. Jones, Treasurer of the Assembly. Mr Jones was in hospital in Cambridge recovering from a motor accident and his address was read by Professor F. J. M. Stratton. The audience was a specially invited one, and in two rooms on the second floor members of the Unitarian public heard the proceedings through a loudspeaker installation. The two hymns "City of God", and "Father, let thy kingdom come", were sung with great feeling by both audiences.

The architect, Mr K. S. Tayler, himself a Unitarian, has provided a splendid building. On the ground floor are a fine bookshop, an office for the Publicity Department and the Women's League, and the Martineau Hall which seats 160 persons. On the first floor are the offices of the Assembly and two Committee Rooms, the larger of which is a beautifully panelled room and has been named the Lindsey Room in honour of the man who on the same site opened the first avowedly Unitarian Church in England in 1774. The smaller Committee Room is named the Harman Room in honour

of the largest single contributor. The next two floors are let off in offices to provide an income to cover the costs of running and maintaining the building and adding a little to the Assembly's income each year.

This was a great day in the annals of British Unitarianism and while age was on the platform celebrating achievement, youth was busying itself stewarding the whole proceedings and dwelling on the opportunities for the future which this Hall will provide. With the expression of thanks to all taking part ended the first day of great promise for a future all are determined shall be bright.

United States of America

Dr Dana McLean Greeley was installed president of the American Unitarian Association at services the night of October 7, 1958, in Arlington Street Church, Boston, of which he formerly was minister. The act of installation was performed by Judge Lawrence G. Brooks, chairman of the AUA board of directors, and the prayer of installation was offered by Dr. Joseph Barth, minister of King's Chapel, Boston. The Rev. Harry B. Scholefield, San Francisco, California, delivered the charge to the president and Emily Taft Douglas, AUA moderator, the charge to the denomination.

Dr. Wallace W. Robbins, Worcester, Massachusetts, presented a foreword to the ceremony. Greetings from the Unitarian Ministers Association were presented by Dr. Peter H. Samson, president. Greetings also were presented by representatives of the Universalist Church of America and of other denominations. The Rev. Arthur H. Tripp, Belmont, Massachusetts, opened the service.

A hymn written especially for the occasion by Dr. John Haynes Holmes was sung by the congregation.

The installation service was timed to take place during the October meeting of the AUA board so that its members might attend. Board members, participants in the service, representatives of other denominations, and distinguished guests were served dinner at the Hotel Statler prior to the service. The Rev. Walter Donald Kring, AUA secretary, presided over a brief program of after-dinner speeches.

An informal reception honoring Dr. Greeley was held after the service in the parish hall of the church.

Dr. Greeley was elected last May to complete the unexpired three years of the term of the late Dr. Frederick May Eliot. He resigned the ministry of the Arlington Street Church to begin full-time service as AUA president July 1, 1958.

Unitarian growth results in new buildings (U.S.A.)

191 Unitarian Churches reported the building of new buildings or extensions of already existing facilities to take care of the

expansion of membership which has come to a head during the past few years. Recent figures compiled by the Council of Liberal Churches show a greater increase in Church School enrollment over adult membership. To take care of this increased need for religious education 78 churches report plans for new Church School buildings by 1960.

The Unitarian Church of the Larger Fellowship, an experiment designed to serve isolated Unitarians living in rural areas or where there are no Unitarian Churches, reports that it has 2000 members for the first time in its history. The Church has its own minister who keeps in touch with the members. Regular mailings of sermons and devotional materials are sent to the members and special religious education material has been prepared for use by parents in the home. Individuals who belong to the Church of the Larger Fellowship are encouraged to meet together in their local areas and form Fellowships when ten or more are located in the same community.

Unitarian and Universalist Churches have been studying plans for merger prepared by The Joint Committee on Merger, and have been asked to participate in a plebiscite indicating their preference. The results of this referendum will guide the denominations in making the final decision at their respective official meetings. The two liberal denominations will meet together at a joint meeting in October 1959 at Syracuse, N.Y.

Brahmo Samaj, India

Returning from the Chicago Congress of the IARF, Dr Kalidas Nag was invited to give a full report to the Calcutta Brahmo Samaj where many ladies and gentlemen listened to Dr Nag and his fellow-delegate Mr J. N. Das, the outgoing secretary replaced by Mr Biren Roy. Dr Nag was also invited to go to Patna, capital of Bikar where about 1000 men and women listened to his address on the Unitarians of Europe, Canada and USA. The Brahmo Conference at Patna was presided over by the Hon. S. R. Das, Chief Justice of the Supreme Court of New Delhi.

The summary of Dr Nag's lectures in Chicago and in Calcutta and Patna has been published in the "Modern Review", a fifty years old journal founded by the veteran Brahmo editor Mr R. C. Chatterjee (1861–1943) a close friend of our national poet Dr. Tagore.

The Tagore Birth centenary (1861–1961) will bring many cultural representatives – from different lands – to Tagores native city Calcutta and there Dr. Nag and his colleagues are organising an All-India and international committee to receive our friends from abroad, visiting India in the winter of 1960/1.

Dr. Tagore visited Holland and his works were translated by the Dutch poet Frederik van Eeden. So Dr. Nag appeals to the Dutch Unitarians and other European friends to announce the same and suitably celebrate the centenary of Dr. Tagore, the greatest Unitarian poet of the East.
Dr. Nag received in Calcutta a member of the IARF Executive Committee, Professor Fr. Heiler who spent some happy days as our guest at the Rahmakrishna Institute of Culture where he stayed and lectured on "Influence of Eastern Religions on European souls". He talked also on the aims of the IARF, on the World Congress of Faiths and on the International Association for the History of Religions (Tokyo session, etc.). Professor Heiler was presented with a copy of Dr. Nag's book "Discovery of Asia".
The annual (Brahmo) Unitarian celebrations were largely attended in the 4 Brahmo Churches in Calcutta and also at the Union Capital New Delhi where Dr. Nag has been invited to give some talks on his impressions of the IARF and to contact the workers of the Brahmo Samaj, Delhi (C-3 Nizamud Din East, New Delhi 14). They are trying to raise funds for building a memorial worthy of our great Pioneer Raja Rammohun Roy (1772—1833). His complete English works are ready for sale to the public and to the Unitarians (at a concession price).
At the last annual meeting Mr Biren Roy replaced Mr J. N. Das as Hon. Secr. of the Sadharan Brahmo Samaj, Calcutta, as reported in the weekly organ the "Indian Messenger" (Jan.-Febr. 1959).

Norway

There has been considerable activity from the side of the State Lutheran Church in the last year. This has mainly taken three aspects:

(a) Evangelical Campaigns, which started in the foregoing year, generally on a reduced scale. These campaigns were of a somewhat different character in different parts of the country: in some cases they were called "congregational" campaigns, in other cases they were named "evangelical" campaigns, this in places with a strong laymen's activity (which is always very orthodox) and where the word „congregation" has a definite ring of officialdom.

(b) Contact Conferences with different groups of people, teachers, labour unions, writers, etc. The contact with trade union people has aroused a certain jealousy among ultra-conservative employers: "we also ought to be contacted" of "is the Labour Party on its way to capture the church?" and the same the other way round.

(c) The establishment of "C h u r c h A c a d e m i e s" in the larger towns with a central academy in Oslo. Some of the contact conferences mentioned above have, in fact, been organised by this academy. These academies are arranging lectures on some subjects more or less on the border line between religion and culture, such as "Youth criminality", "Is Man Good?", "Literary tendencies in our days", a.o.

The nearly eternal conflict between orthodox (now usually called "neo-orthodox", because nobody seems to like to be called orthodox) and liberal Christianity seems to have been less acute this last year than formerly. Old Professor *Ole Hallesby* has made a money-collecting tour for the "Menighetsfakultetet" and as usual on such occasions has spoken of the dreadful fate of the unfaithful in the world to come. – It was met by a very clear counter-attack by the Dean of Hamar, *Hovden,* especially in an interview in "Dagbladet", the very important liberal paper in Oslo. A New Year sermon by Bishop *Schjelderup* was on very much higher – or rather deeper – level than most sermons and sent a flood of thanks into his office. At a public lecture recently he spoke forcefully on "the heavy ballast which the church is carrying from old-fashioned formulas".
An important publication has recently been brought out by *Andreas Edwien:* „Idékampen i det bibelske gudsbilde, Jesu forkynnelse i åndshistorisk lys" (The fight of ideas in the biblical picture of God; the Teaching of Jesus in the light of Spiritual History). This is a very solid work, but how far it will be taken sufficiently seriously by the leading theologians remains to be seen.
"Norsk Human-etisk Forbund" (Humanist-ethical Association of Norway) has been somewhat less active this year than the year before. And it has recently lost one of its most prominent speakers, Dr *Hovstad,* who suddenly died this winter.
In the first part of the year there was much discussion about a new proposal for changing the school-laws. It will involve very great structural changes in higher education and an important increase in the primary schools (from 7 years obligatory school to 9 years). But that which started a discussion in religious circles was a seemingly small change in the position of religious education. A tendency towards a freer (more liberal) form of such instruction is no doubt noticeable, but this was blown up to be taken as an attack on the position of Christianity in the cultural life of the nation.
On the whole the equilibrium between orthodoxy and liberalism remains rather unstable.

OLE F. OLDEN

Czechoslovakia

The Czechoslovak Unitarians commemorated last year the 400th anniversary of the beginnings of Unitarianism in Central Europe. A large gathering met on June 22nd in one of the larger halls in Prague. In his speech Dr. D. Kafka, minister of the 1st Unitarian Church in Prague pointed out that 400 years ago Unitarianism had captivated the minds of many people all over Europe. Even in Bohemia the thoughts of doctor M. Servetus found their follower in the person of John Kalenec, the leader of the minor group of the "Unitas Fratrum". In his book, published in 1542, he protested, like Servetus, against the cruelty committed by Christians in the name of the Holy Trinity. Organised Unitarianism in Bohemia was soon rendered impossible, but Unitarian ideas never disappeared from the hearts of many Czechs. In Poland Unitarianism was more successful. In 1558 Dr George Biandrata went to Kraków and through his influence helped Unitarianism to progress there a great deal. By the same time propagators of Unitarian faith appeared in Lithuania and Transylvania, whence it did not disappear any more. – In a further speech, Dr. Karel Hašpl, president minister of the Unitarian Church of Czechoslovakia, demonstrated how since the early beginnings Unitarians were favoring scientific and social progress, and never ceased to champion the cause of peace. – The meeting was then closed by a flower ceremony, which symbolised the unity of human hearts.

The Unitarian Church of Czechoslovakia was organised by Dr. Norbert F. Čapek, who died a martyr's death in 1942 in a concentration camp. 16 years have elapsed since his tragic death but his spirit is still alive among the Czech Unitarians. This summer the Unitarian congregations in Czechoslovakia dealt for two months with the thoughts of Čapek. It was just 70 years ago, in 1888, that the young Čapek left Vienna and came to Bratislava in Slovakia in order to preach there the Christian Gospel from the baptist point of view. It is not without interest that in the same year he bought a book dealing with Unitarianism – Kleiner Unitarier Spiegel, by Ferencz József, Wien 1879. 22 years later, in 1910 he came in direct contact with Unitarians in Berlin. Though Čapek was till 1919 a Baptist minister, he was, as he confessed himself, always a Unitarian at the bottom of his heart.

In August the Unitarian Congregation in Prague could welcome Mr. Ralph E. Boardman, who came from Australia and conveyed to Czechoslovak Unitarians greetings of the Melbourne Unitarian Church. At a special meeting Mr. Boardman spoke of Australia and showed his colored slides. Thus he helps to foster peace and understanding among different nations. Mr. Boardman greatly

appreciated what the present government did for the elevation of the masses.
On Sept. 5th the 70th birthday of Dr. Sarvapalli Radhakrishnan, present vice-president of the Indian republic will be commemorated by the Czech Unitarians. Dr. Radhakrishnan lectured already in 1926 at the Unitarian Manchester College in Oxford and since then remained true to the cause of liberal religion. Even this year we could see him as Honorary International Sponsor of the 16th congress of the IARF.
At the 16th Congres of the IARF the Czechoslovak Unitarian Church was represented by Dr. Miroslav Novák, bishop of The Czechoslovak Church. Dr. K. Hašpl, who was supposed to represent the Unitarian Church could not depart in time. His illness aggravated.

KAFKA

Great Britain

During recent months the Social Service Department of the General Assembly of Unitarian and Free Christian Churches in Great Britain has been occupied with two important studies.
The first relates to the social services which are now a feature in the welfare state in Great Britain and to the opportunities that they offer both for individual voluntary service and for congregational effort. This report which is called "The Churches and Social Services" will be presented to the forthcoming annual meetings of the G.A. which take place at Leeds early in April. The second study relates to "Causes of World Tensions" and arises from a resolution passed at last year's meetings. This report sets out what is felt to be the main causes of world tension at this time, examines such problems as the U.N. and how churches can create a public opinion in support, the urge for self government in colonial territories, problems of race discrimination and how they can be tackled, etc. When this report is published it is hoped it may serve the needs of church discussion groups aiming at an informed Christian opinion on international affairs.

A piece of social service work which is sponsored by English Unitarians is The Hibbert Houses which are recreational centres for the serving forces. At the present time there are two centres operating in Nicosia under the direction of Rev. Griffith Sparham.

High praise has been made for the work which Hibbert Houses has been doing and one of its staff was recently honoured by the British Government.

The emergency situation in Cyprus has occasioned some personnel problems and difficulty was experienced at one point in securing adequate staff for canteen, newspaper distribution, bookshop service and other facilities provided by the centres. It is hoped as the emergency situation lifts staff problems will ease though the Hibbert Houses Committee is always on the lookout for Liberal Christians who have training in social service and are anxious to follow some useful form of welfare work.

Professor Stratton, one of the Management Committee of Hibbert Houses, is planning shortly to visit Cyprus and to get a first hand picture of this useful work which has quietly and effectively been proceeding since the early days of the war when Hibbert Houses operated at a number of centres in the Middle East.

The UNESCO East-West Major Project has been very much the concern of the World Congress of Faiths recently. Articles relating to it have appeared in FORUM, the quarterly journal of the movement and lectures linked with it have been held at the Movement's headquarters at Younghusband House in London. Among recent visitors to Younghusband House was the Ven. Pannatisse and Dr. Kalidas Nag, both of whom took part in the IARF Chicago Congress. The WCF hopes to hold a conference in Europe during 1959 and to make an announcement about it very shortly. It is planning a joint conference with Royal India Pakistan, Ceylon Society at Wadham College, Oxford, during the week-end Sept. 25–28. The theme will be *"Towards East-West Understanding: the Unesco East-West Major Project".*

ARTHUR PEACOCK

Japan

In behalf of all participants in the Seventh National Conference of Religious Liberals (which was the Tenth Anniversary of the founding of Japan Free Religious Association at the same time), held in Tokyo, November 23, 1958, I have the honor of expressing my heartfelt thanks for your warmest and most encouraging greetings extended to the said conference. The greetings were read before the gathering and exceedingly delighted the participants because they learned that there were many like-minded persons across the waters, who were very much interested in their activities.

The conference was attended by almost 150 well qualified delegates representing not only Christianity, but Buddhism, Shintoism and others also. In the morning union service I addressed the audience

on "My Spiritual Pilgrimage". "How shall the religion of today and tomorrow be?" was a theme of common discussion in the afternoon session. Positions of Free Religion, Free Christianity, Neo-mahayana Buddhism and Konko-Religion were first maintained by Rev. Imaoka of the Unity Church of Tokyo, Rev. Akashi of the Japan Free Christian Church, Prof. Nazunaga of Komazawa (Zen) University and Rev. Sato of Konko Mission respectively. It was followed by more than 3 hours discussion full of enthusiasm and insight. We have never had such a successful meeting before.

SHINICHIRO IMAOKA

Sweden

The most important event in the history of the Swedish church during the last year has been that women have now obtained the right to enter the ministry. This was not accomplished without some conflict, and the Orthodox Bible Party has established a sectarian group of its own within the church as a countermove to this innovation, introduced by the Church Congress. One result has been, however, a weakening of the authority of church Christianity, since both fronts base their opinions on the Bible.

Sveriges Religiösa Reformförbund was informed about the Chicago Congress by Dr. Birger Edmar during a meeting held in Stockholm in November 1958. At this same meeting several problems were discussed. The Annual Meeting of the S.R.R.F. took place on March 1st in Stockholm and was attended by Bishop K. Schjelderup of Hamar (Norway), who preached in the church of Skeppsholmen and gave an excellent public address, showing great depth and freedom of thought. His theme was "What is Christianity?".

It is planned to organise a summer conference somewhere in the neighbourhood of Stockholm in August or September next.

I.R.F.

What is the I.R.F. offering us for next summer? – At last year's conference in Madison, USA, the plans for this year's conference in Europe were made. It was decided to have the 1959 annual conference in Barnston near Liverpool, England. In Madison we paid much attention to the choosing of the conference theme. After ample discussion it was agreed to have as our theme:

Religious Freedom – Religious Commitment

This theme will be divided into three sections, viz:

1. What is religion?
2. Tradition and religious faith.
3. To what will religious liberals commit themselves?

We were very glad to find Otto Duintjer, one of the Dutch delegates in Madison, who has just finished his theological studies, willing to prepare the study guide. A draft of this guide is now before us. In an introductory chapter we see how the three problems of the conference theme will be worked out. First we should understand a little better what is meant by "religion". What is its relation to all other human activities? Secondly there is the problem of tradition. A tradition of Liberal Religion – does it exist? In the third place what do we consider as the heart of our Western tradition? Does it offer a possibility to solve the problem of freedom and commitment?
Finally, how do we answer the vital question: to what do we as liberals commit ourselves?
It is intended to send this study guide first of all to the speakers in order to give them an idea in what way they are more or less expected to treat their subject. Secondly the study guide will also be sent to all conference participants.
Speakers for the conference will be:

Rev. Sidney Freeman: Charlotte, North Carolina, USA.
Rev. Dr. Peter Dalbert, Davos, Switzerland.
Rev. Dr. Georg Pick; Mainz, Germany.

As for the conference itself, here are some practical items of information:

DATE: July 18th–25th, 1959.

PLACE: Barnston near Liverpool, England.

ACCOMMODATION: Sleeping in bunks; capacity 50 female – 50 male places.

COST: the price of the Conference will be £ 6.0.0.
After the conference there will be various possibilities for post-conference activities. If you want further information about this point, please write to Grenville Needham, Toc. H Mark 44, Princess Road, Leicester, England.
For registration for the Conference itself, please contact:

For England:	Grenville Needham, for address see above.
For the Netherlands:	Mieke Spelberg, c/o IARF Office, 32 Riouwstraat, The Hague.
For Germany:	Frau Dorle Gehrmann, Rathenaustr. 20, Offenbach a. Main.
For Switzerland:	Bernard Aerni, Hofstetterstrasse 17, Basel.
For U.S.A.:	Carol Meyers, 16 Beacon Street, Boston 8, Massachusetts.

BOOK NEWS

Martineau, J., Selections by A. Hall. London, The Lindsey Press, 1950. 192 pp. 7/6

There is no need to introduce Dr. Martineau to his co-religionists. The late Dr. Alfred Hall, former President of the I.A.R.F., has selected under classified subjects those parts of his extensive writings on philosophy and religion which can be a guide to his thought for students of philosophy, preachers and speakers. The grouping of the subjects makes it a good manual, even though an index would have added to its usefulness.

Esveld, N. E. H. van, „De uitdaging van het sociale vraagstuk". Assen, van Gorcum, 1956. 100 pp.

In a series of lectures for the Dutch Liberal Broadcasting Corporation V.P.R.O. the author, an expert in the field of social questions, treats some of the most pressing problems of modern society. In this publication he explicitly takes the Message of Jesus Christ as his directive. The book is intended for the average reader and not for experts.

H. H. Jenssen, "Der historische Jesus", Max Niemeyer Verlag, Halle (Saale), 1957.

The writer of this essay is a young liberal theologian, living in the DDR. He gives in this book a critical survey of the problem of "Entmythologisierung", which as most readers will know, plays a great role in contemporary German theology. He tries to solve the problem as put by Rud. Bultmann by introducing the concept of "Divination" which was one of the concepts used by Rud. Otto. He then tries to show that practical theological work can solve Bultmann's problem by using "divination" as a basis for its work. The essay is clear, gives a lot of literature and an insight into the trends of the theological discussion of today in Germany.

Clemens Taesler, "Unter dem Lichte der Sonne", Selbstverlag Deutscher Unitarierbund, 1958.

The minister of the Frankfurt congregation of Unitarians in Germany has collected in this volume many of his poems and aphorisms. The book is nicely edited and shows the author in his spiritual force. It is a booklet for meditation which will find a place in the author's congregation.

Henry Clay Lindgren, "Meaning: Antidote to Anxiety". Thomas Nelson & Sons, New York, 1956.

The writer is indeed an "author who can in popular tone apply psychological truths to every day living" as it is said on the cover of the book. He tries to give an antidote to the anxiety from which many people are suffering in their daily life. He uses many examples and tries to bring his readers on the road to maturity. A book which apparently is necessary and may be useful to many.

Max Huber, "Jesus Christus als Erlöser in der liberalen Theologie", Verlag P. G. Keller, Winterthur, 1956.

This book is a good specimen of the way in which in Switzerland theological books are written and of the problems which are treated in them. It gives an extensive survey of the development of the idea of "Erlösung".

Received for the library:

Al-Islam. Uitgave ter bevordering van de kennis omtrent Islam. (Publication to promote the knowledge of Islam). Amsterdam, Sheikh Mian Hohammed Trust, 1954. *f* 2.—.

K. Grycz-Smilowski. Wygnanie i powrót Arian do Polski. Kraków, Jednota Braci Polskich, 1958.

W. Kasser. Die christliche Ehe (The Christian marriage). Predigt über das „Unser Vater" (Sermon on the Lord's Prayer). Bern, Paul Haupt, 1957. Sfr. 1.—.

Lao Tzu. Tao Teh King interpreted as Nature and Intelligence by A. J. Bahm. New York, F. Ungar Publishing Co., 1958. $ -.85 (paperback), $ 2.25 (cloth).

S. Lahodný. Farský a nase dny. Praha, Blahoslav, 1955. Kcs. 12.—.

Maulana Muhammad Ali. De nieuwe wereldorde. (The new world order). Lahore, The Ahmadiyya Anjuman Ishaat-i-Islam, 1950.

Milton, J. Areopagitica. Pour la liberté d'imprimer sans autorisation ni censure. Translated by O. Lutaud. Paris, Aubier, 1956.